

English Section



Editor : Diljit Singh 'Bedi'

DAYS COMMEMORATING HISTORICAL EVENTS

(16th March to 15th April)

19 March	Battle of Nadaun, Martydom of Bhai Sohan Chand (brother of Bhai Mani Singh). (19-3-1690)
21 March	Akali Dal passed a resolution of 'Sikh State'. (21-3-1946)
22 March	Third Shaheedi Jatha left Sri Akal Takht Sahib for Jaito. (22-3-1924)
23 March	Sardar Bhagat Singh hanged in Lahore Jail. (23-3-1931)
24 March	Akali Conference held at Sri Anandpur Sahib condemned Indian interference in Sikh Shrines. (24-3-1959)
25 March	(a) Jathedar Mohan Singh Tur became the acting president of Shiromani Akali Dal. (25-3-1972)
	(b) S.G.P.C. passed "Sikh are a nation" resolution. (25-3-1981)
27 March	Fourth Shaheedi Jatha left Sri Akal Takht Sahib for Jaito. (27-3-1924)
29 March	(a) Sri Guru Angad Dev immersed with devine light. (29-3-1552)
	(b) Akali Dal renamed as Shiromani Akali Dal. (29-3-1922)
30 March	Foundation of Sikh fort Ram Rouni (Amritsar) laid by the Sikhs. (30-3-1747)
31 March	(a) Birth of Sri Guru Angad Dev ji. (31-3-1504)
	(b) Cheif Khalsa Diwan submitted memorandum to the viceroy asking for representation for the Sikhs in different Councils and services. (31-3-1911)
2 April	Bhai Prithipal Singh, who had severely beaten by the police during Guru-Ka-Bagh agitation, died in Guru Ramdas Hospital. (2-4-1924)
4 April	(a) Sikhs visited Sri Nankana Sahib with black turbans on their heads Enrollment of Akali Dal started. (4-4-1921)
	(b) 24 Sikhs killed by police during peaceful 'Rasta Roko' agitation. (4-4-1983)
5 April	Sikhs observed Martydom Day of the martyrs of Sri Nankana Sahib (Martyrs of February 21, 1921). (5-4-1921)
6 April	Punjab Government banned 'Punjabi Suba' slogans in the district of Amritsar. (6-4-1955)

- 12 April (a) Fifth Shaheedi Jatha left Sri Akal Takht Sahib for Jaito. (12-4-1924)
- (b) Nehru-Master Tara Singh meeting took place. Nehru-Tara Singh pact signed. The Indian Government promised not to interfere in the Sikh religious affairs. (12-4-1959)
- 13 April (a) Sri Guru Arjan Dev ji started digging of Sarover at Tarn Taran. (13-4-1590)
- (b) Massacre at Jallianwala Bagh, Amritsar. (13-4-1919)
- (c) Punjabi became official language at the secretariate level. (13-4-1968)
- (d) Sant Harchand Singh Longowal became the acting president of Shiromani Akali Dal. (13-4-1976)
- 14 April (a) Civil disobedience movement launched in the Punjab. (14-4-1930)
- (b) Government banned visit to the Sikh prisoners of Jodhpur Rajsthan. (14-4-1986)

Appeal

The devotees are requested to bring the 'PAVAN BIRS' of Sri Guru Granth Sahib (Old ones for SANSKAR) to Sri Guru Granth Sahib Bhawan, Gurdwara Ramsar Sahib complex near Gurdwara Shaheed Ganj Baba Deep Singh Ji 'Shaheed' only instead of Sri Akal Takhat Sahib. This has been decided to facilitate the 'SANGAT' for the Holy Sri Guru Granth Sahib (Newly published) are available at the same venue.

-Guru Panth Da Das-

*Secretary,
Shiromani Gurdwara Parbandhak Committee,
Amritsar.*

In continuation with the last edition:

SRI GURU TEGH BAHADUR SAHIB JI (1621-1675)

-S. Surjit Singh 'Gandhi'

We are taking pleasure while publishing these contents from the book *'History of the Sikh Gurus'* by S. Surjit Singh Gandhi former Head of Sikh History Research Board (SGPC).

Khadur, Goindwal, Tarn Taran Enters the Malwa region

Leaving Amritsar the Guru decided to spend some time touring the Majha and Malwa regions of the Punjab before proceeding to Kiratpur. The Guru Ji, with all his entourage, wended his way through the heartland of Majha and on the way probably made brief visits to Khadur Sahib, Goindwal and Tarn Tarn. After travelling across the Majha, Sri Guru Tegh Bahadur Ji crossed the river Sutlej and entered the Malwa region from the side of Ferozepur. He was soon in the midst of Lakhi jungle - the name by which the entire sparsely populated tract of land now covering roughly the district of Bhatinda and Faridkot was called. There in this area a large number of villages had the honour of Guru Sahib holy visit. Talwandi Saboke (Damdama Sahib), Maur and Maisarkhan are but a few of the many such places which were sanctified by the Guru Sahib presence, but for want of evidence it is difficult for us to ascertain which place was visited at this time and which on subsequent occasions.

Bangar

Dhamdhan

Reached Kiratpur and attended the Satarvin of Raja Dip Singh

Next to the Malwa, Bangar area (which is, in fact, extension of Malwa) was hallowed by the Guru Ji reached Dhamdhan on the occasion of Baisakhi (1675). Sri Guru Tegh Bahadur Ji liked the place and thought of developing it into a centre of Sikhism. With this view, the Guru Ji gave some money to Bhai Daggo the devoted masand of this place and gave instructions to him to raise a building with a well for water supply and to desilt the tank nearly to be named by him 'Gurusar '. Having spent a few days here, the Guru Ji reached Kiratpur in May 1665 (around 9 Jeth, 1722 B K). On May 13, 1665, the Guru Ji attended the Satarvin (a ceremony performed on the 17th day from death) of Raja Dip Singh of Bilaspur. Mata Nanaki, Mata Hari (Baba Suraj Mal's wife), Dip Chand and Nand Chand (sons of Baba Suraj MaI). Diwan Durga Mal, Jetha, Dayal Das, Durga Dass (son

of Padma Rai Hajabat), and Dariya Khan (son of Mula Jalhan)¹ were with the Guru Sahib.

Foundation of Chak Nanaki

The Guru Ji was received with utmost respect by Rani Champa and did all she could to make the Guru Sahib three days stay as comfortable as possible. During his stay, the Guru Ji expressed that he would like to build a new settlement some where near Kiratpur and offered to buy a suitable piece of land for the purpose. The Rani consulted her ministers and offered that to donate the site of Makhawal². The Guru highly appreciated the spirit of devotion in which the offer was made but he preferred to buy it. The Rani was not willing to receive anything, but ultimately the Guru Ji succeeded in prevailing upon her to accept a token amount of Rs 500.00.³ On returning to Kiratpur, the Guru Ji instructed Diwan Darga Mal to make a careful survey of the land. This done, the foundation stone of the new Basti was laid by Baba Gurditta Ji, the son of Baba Budha Ji on June 19, 1665 (Har 21, 1722 B.K.). This new Basti was named Chak Nanaki, after the revered name of the Guru Sahib mother. In course of time, a beautiful town of Anandpur grew up around it.

EASTERN TOURS

Factors

The Guru Ji did not have a prolonged stay at Chak Nanaki. He appointed his trustworthy followers to supervise the construction work at that place and himself left for travels (August 1665). What were the factors which prompted him to go on tours hurriedly while it was expected that Guru Ji would stay at Chak Nanaki for sometime to watch the growth of the new settlement. Various explanations have been put forward in this connection. One explanation is that the Guru Ji did so with a view to getting away from the scene of the Sodhis, rivalries and machinations. But this explanation is inadequate because except Dhir Mal of Kartarpur and Harji of Amritsar, there was none actively hostile to him, rather the sons of Suraj Mal (Dip Chand and Nand Chand) were favourably inclined towards him and they had attended installation ceremony at Bakala and later in May 1665 had accompanied him to Bilaspur to attend the starvin function of the late Raja Dip Chand of that state.

According to another explanation the Guru Ji went to Dhamdhan (Bangar) to fetch some of his luggage he had left there during his earlier visit to the place. There he was arrested by the Mughals and taken to Delhi and produced before the Emperor Aurangzeb. Then, through the intercession of Raja Ram Singh of Amber with the Emperor, he was released after which he proceeded towards the east on the advice of Raja Ram Singh. This explanation too appears inadequate because firstly it implies that Punjab was not a safe place for the Guru Ji to stay in and secondly it meant that the Guru Ji had no set programme of his own and travelled as demanded by the circumstances.

The plausible view seems to be that the Guru Ji undertook tours to further strengthen the links with the sangats functioning in the eastern regions of the country whom he had personally observed during his earlier tour in Uttar Pradesh and Bihar as also to remove

their general grouse that much attention was not paid to them. According to Dr. Trilochan Singh, the Guru Ji undertook tours in response to the invitation of some Sikhs from the east, namely Bhai Bulaki Das and Bhai Hulas Chand from Dacca and Bhai Darbara and Bhai Chain Sukh from Patna, who met the Guru Ji at Kiratpur and begged him to come with his family and major portion of the Darbar.⁴

Saifabad

The date when the Guru Ji left Anandpur for undertaking tour of the east was about August A.D. 1665. From Anandpur, the first important halt was at Saifabad. The Guru Ji had many of staunch devotees accompanying him, such as Bhai Sati Das Ji, Bhai Mati Das Ji, Bhai Gawal Das Ji, Bhai Gurdas Ji, Bhai Sangata Ji, Bhai Jetha Ji and Bhai Dayal Das Ji. The Nawab Saif Khan⁵ accorded hearty welcome to the Guru Ji and served him with devotion.

Dhamdhan

From this, the Guru Ji proceeded to Dhamdhan in the Bangar Area. This was the second visit of the Guru Ji to this place. The purpose of the Guru Ji seems to be to see for himself the progress of his projects at the place whose care he had assigned to the local Masand, Bhai Daggo when he visited this place for the first time. Besides this, the Guru Ji wanted to reinstruct the Masand to follow the Guru Sahib teachings with sincerity and devotion. In fact, the Guru Ji was interested in developing it into a major centre of Sikh faith.

Sri Guru Tegh Bahadur Ji arrival at Dhamdhan must be sometime prior to Diwali because the day was celebrated by organising a fair which was attended by large crowds of people. The Guru Ji prolonged his stay here to celebrate Sri Guru Nanak Dev Ji Birth Anniversary.

Notes and References

1. Bhat Vahi Purbi Dakhni .
2. According to Kesar Singh Chhiber and a few other records, Guru Tegh Bahadur bought three villages: Makhawal, Mathur. and Lodhipur, originally founded by two Pathan brothers Makhe Khan and Kate Khan, in local tradition as rital, The Guru selected Makhawal village for temple, and his residence. It was named Nanak Chak- the name which has come down in revenue records as 'Nanaki Chak'. The habitation of the city which was extended towards the south east was named Anandpur either by Guru Tegh Bahadur or by Guru Gobind Singh. According to Guru ki Sakhian By Sarup Das, he founded the Chak Nanaki on Har 21, 1722 BK.
3. The statement of Bhat Vahi is not clear regarding this point It may even mean free gift. The general view, however, is that this land was purchased from the Raja of Bilaspur (Hoshiarpur District Gazetteer Bhai Santokh Singh, Bhai Sukha Singh, Bhai Gian Singh), Teia Singh and Ganda Singh in their 'A Short History of the Sikhs, page 52, say that Guru Tegh Bahadur paid Rs. 500 for it. But they have not given their source of information. Hence we may conclude that some payment was made though we cannot say what exactly it was.
4. Trilochan Singh; Guru Tegh Bahadur, P. 178.
5. The place is about half a mile from Punjabi University. Patiala. The place was named so after the name of its founder Saif Khan. The place is now called Bahadur Garh after the name of the fort which was named after Guru Tegh Bahadur.

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Shiromani Gurdwara Parbandhak Committee

Teja Singh Samundri Hall, SRI AMRITSAR.

No. 30976

Date 02-02-2016

Mr. Angel-Michael Evangelista,
Managing Director,
Bayer Zydus Pharma, Bayer House,
Central Avenue, Hiranandani Estate,
Thane (West) - 400 607
Maharashtra, India.

Subject: Advertising Ploramine - Using Gurbani as Background Image.

Dear Sir

An advertisement by your company has appeared in respect of Ploramine Tablets and Syrup, using Gurbani (Sikh Sacred Hymns) as a background image. It is something shocking that such a reputed company of yours has released this advertisement without realizing the religious sentiments of a community.

We would like to intimate you that the Sikh Community regards Sri Guru Granth Sahib as living Guru and Gurbani in it is recited with great humility and devotion. Using Gurbani as background for promoting your product in such a manner has caused a great resentment among the Sikh Community and this act of yours have hurt the religious sentiments of the Sikh Community. We have received representations regarding this.

We urge your company to immediately withdraw this advertisement and apologise for the same to the Sikh Community and you may advise your Advertisement and Publicity department to refrain from clearing such kind of advertisements.

We trust that you will take this in the right spirit.

Yours Sincerely

(Harcharan Singh)
Chief Secretary.

Bayer HealthCare



Shiromani Gurdwara Parbandhak Committee
Amritsar

17.02.2016

Dear Mr. Harcharan Singh,

Bayer sincerely apologizes for the inclusion of Sikh religious text in one of the pages of a newly printed brand visual aid. As soon as this mistake was realized, it was immediately investigated and found to be an inadvertent error with no intention to hurt or disrespect the religion or culture. Steps are being taken to help ensure this does not occur again in future.

At Bayer, we deeply respect and value the cultures and religious sentiments of the people and countries in which we operate. With due respect to this issue, the use of this new material has been discontinued with immediate effect and the copies have been recalled. Bayer is taking all necessary measures to ensure that these recalled copies are treated with the utmost respect and will not be inappropriately discarded as waste.

We wish to inform you that we have already recalled all copies of the said visual aid and have also initiated the process of discontinuing services of the advertising agency who designed the visual aid.

We regret if any sentiments are hurt.

Thanking you,

Yours faithfully,
Bayer Pharmaceuticals Pvt. Ltd.

Mamata Kulkarni
Head - Marketing

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